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richness of the ethnologic details in this publication prevents us from giving more than a hint to our readers of the treasures they will find in these pages, most of which are accompanied by linguistic references to the objects described. These pages also contain an amount of folk-lore, religious and symbolic, which has a peculiar charm of novelty and *naïveté* about it.

A. S. Gatschet.

CAPTAIN JOHN G. BOURKE, U. S. Army, has issued a handsome little pamphlet of 56 pages, containing his researches, "Notes and Memoranda bearing upon the use of human ordure and human urine in rites of a religious or semi-religious character among various nations." Washington. 1888. 8vo. Well known through his former publications, "Snake Dance of the Moquis," "An Apache Campaign," which are mainly of an ethnological character, Captain Bourke diligently gathered all information he could obtain during his long years of military service in the West, and also shows extensive reading in his quotations from authors describing customs prevailing in all parts of the ancient, mediæval, and modern world. However disgusting the subject may appear to such readers who do not consider it in the light of science, the article is a fair specimen of the maxim that, for a scientific mind, nothing is too abject or insignificant for consideration; and it also illustrates the other principle, that to the pure everything is pure. Many of the rites described in these pages show how deeply engraved in the human mind is the tendency of symbolizing, anthropomorphizing, and deifying abstract ideas and phenomena of nature.

A. S. Gatschet.

In a paper briefly describing the results of extensive archæological researches ("Conventionalism in Ancient American Art," originally printed in the Bulletin of the Essex Institute, vol. xvii.; reprinted at the Salem Press, 1887), Prof. F. W. Putnam, curator of the Peabody Museum of American Archæology, arrives at results which may be here remarked as possessing a psychological as well as archæological interest.

Professor Putnam shows, in the pottery of Tennessee, Arkansas, Nicaragua, and Panama, progress from original realism of representation to conventionalism. Thus, in the stone-graves of Tennessee are found vessels rudely realistic, representing the head of an animal. The result is an unsymmetrical and rude work; and the potter, at last feeling this deficiency, undertook to correct the want of symmetry by a balance of parts, now pushing the ears back and the eyes forward, adding a tail as counterpart of the nose, etc., and finally effecting such transpositions and reductions as end in pure conventionalism, where the origin of the resulting type, if it stood alone, could not be traced. In the same way, the potter of Panama, finding the fish form suitable for ornamenting the feet of his tripod, began with a rude representation of a fish; then, being dissatisfied with the result, rearranged the positions of fins, eyes, and jaw, to suit his ideas of symmetry; and finally ended by reducing these to mere conventional ornaments. Thus the efforts of the primitive American artist end in vessels

decorated with simple patterns, which might be supposed primitive, did not still more ancient forms remain to show them derived from original imitation of real objects.

W. W. N.

A HISTORY OF THE INQUISITION OF THE MIDDLE AGES. By HENRY CHARLES LEA. Vol. III. New York: Harper & Brothers: Franklin Square. 8vo, pp. ix, 736.

That part of Mr. Lea's excellent work with which we are concerned consists of the chapters relating to "Sorcery and the Occult Arts" and to "Witchcraft." In these two chapters, containing one hundred and seventy pages, Mr. Lea gives from the sources an account of his subject, the thoroughness of which leaves nothing to be desired. He has very ably traced the history of judicial procedure in relation to sorcery, the death penalty of the Roman law, the milder condemnation of Teutonic codes, the gradual lapse of both ecclesiastical and civil censure up to the thirteenth century, and subsequent increase of severity, leading to the witch persecutions of the fifteenth and succeeding centuries. How is this reversion toward cruelty to be explained?

Here the writer cannot agree with Mr. Lea, who holds (as does Grimm) that the witchcraft of the fifteenth century was essentially a new superstition, the feature of which was the connection of the witch with Satan (the witches' Sabbath). "Historically speaking, the witchcraft with which we have now to deal is a manifestation of which the commencement cannot be distinctly traced backward much beyond the fifteenth century" (p. 492). The cause of this obscure phenomenon, he thinks, "may be traced to the effort of the theologians to prove that all superstitious practices were heretical in implying a tacit pact with Satan." "Thus the innocent devices of the wise women in culling simples, or muttering charms, came to be regarded as implying demon-worship." Inquisitors, by the use of torture, extorted from their victims confessions in accordance with their expectations. The origin of the new witchcraft was, so to speak, literary; it was a superstition discovered by scholars and adopted by the populace.

On the other hand, in opposition to this view of Mr. Lea, it appears to the writer that the superstitions concerning witches were in the fifteenth century substantially what they were in the twelfth, and that the evidence adduced by Mr. Lea to show the genesis of the ideas about witchcraft corresponds to a formed, not to a nascent, belief. Compacts with the devil ascribed to heretics of Besançon in 1180, the citation to Rome of the Bishop of Lichfield and Coventry for adoring Satan in 1300, and a multitude of other facts prove to us that the stories respecting the witches' Sabbath existed long before the time that they appear in the trials. The evidence of language, *Vaudois*, Bulgarian (*Bougre*), the German *Ketzer* (Catharus), taken to mean cat-worship as early as 1200; the folk-lore of Hayti, cited in the last number of this journal, in which survive, as would seem, ideas respecting the *Vaudois* (Voodooes) which must have originated as early as the twelfth century (the wearing of sandals, *sabatati*), point in the same direction. The severity of the fifteenth century, therefore, seems